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bers may prevent sale to an outsider by making an equal offer, which must be accepted.

The community pervasively exercises its right of disposal over permanent fields and orchards, for the most part, by an occasional recovery of such fields after the death of the proprietor. Such rights usually are reissued to a selected heir of the deceased (see p. 209) or, perhaps, to a villager, who must then be raised to the status of membership in the central or nuclear village. The community may also force a father to make way for his son when the latter marries. It may prevent a nuclear villager from getting more than one permanent field of normal size, in order to maintain an equitable opportunity among the villagers. It may also take back the land as a punishment for criminal misbehavior. It can do the same when the proprietor leaves the community, and then reissue it to someone else.

The central or communal authority may for various reasons become subject to intense pressure for the recapture and reissuance of fields. In Tnganan (Bali), for example, this has become a regular practice; and princely levies combined with government taxes have produced a like effect in the desa in Cheribon and Central Java. A regular and periodic distribution of cultivated fields has come to be widely accepted. The sugar industry here has an important interest in pushing this practice for the benefit of its plantations which lie close to communal fields. This system of regular redistribution gives all the villagers a chance to an equal share in the returns from the land. It may also persist of its own worth when regular redistribution works well because of unequal fertility of the different areas of the village land. Yet it almost always shows a natural tendency to disappear when the external pressures are removed. It has been noted in several places in Java, since the decline of the sugar industry there from 1933 on, that periodic distributions are passed by and the legal hold of individuals on the land has become stronger.

If village concern over the land declines, possession of more than one field by a person and the alienation of fields to outsiders ultimately becomes extensive. Then the community's right of disposal is throttled.[2] The last surviving traces are found in the power to withdraw a field from a miscreant, the reversion of fields on death without heirs, or on the departure of a title-holder to other places, and the cooperation of the chiefs in land transactions.

[2] The best known example of this can be seen in Kedu (Java).